

and contentment and happiness must surely follow.

Another thing I wish to comment upon: When one of these wealthy business men dies you will find when his will is read that he left many thousands of dollars to various institutions and to other sources that did not help him to make a penny of the money he has left behind—but that surely is his privilege—and can't understand why the workers who helped build his fortune should not be remembered and rewarded as well as outside sources. I am not a Socialist, but I am a firm believer in a fair and square deal for all, rich and poor alike.—Conrad Levy, 1921 Lincoln av.

CATHOLICS AND SCHOOLS.—

Have been a constant reader of your paper for some time and I admire your sense of fair play. There is no other daily paper so fair. As a rule, papers are printed for some particular purpose, or financed by some particular interests, and therefore refuse to give publicity to both sides of any question. Your able editorial on "Religion in Politics" a few days ago was certainly appreciated by all fair-minded men. No doubt, many who oppose either Sweitzer or Thompson on account of religion are actuated by sincere motives, but some of the accusations brought forth are certainly wrong. Thus, for example, a cry is raised against Sweitzer, because the county has paid thousands of dollars to Catholic homes for dependent children. Sweitzer is not responsible for this. The law reads that "Cook county pays for tuition, maintenance and care (\$15) per month for each girl and \$10 for each boy." Now if these children in Catholic institutions were transferred to other homes the county would pay the same. Therefore, the county is not conferring any favors on Catholic institutions. Could the county maintain buildings for the care of these dependents and take care of them at \$10 or \$15 a month?

About schools. The Catholic says the public school is good as far as it goes, but it doesn't go far enough. The training in morals is considered equal to and of greater importance than training of mind and intellect. The parochial school is the equal of the public school. (The same may not have \$40 clocks.) The course of studies in both is the same. If the Catholic prefers his school (the equal to the public school), plus the religious training, whose business is it? They pay their share of taxes for the public school and support their own schools without any aid from the public. This county has 200 parochial schools. At a fair estimate, these schools are worth \$10,000,000; a saving to the county. About 100,000 children receive their education and without one cent of public money. Another saving of \$3,000,000 annually. If the Catholics would refuse to educate these children a very costly and perplexing situation would result. The city and county, which have not sufficient schoolroom now, would have to either purchase the parochial schools or rent them, or raise many millions of dollars in order to build and maintain 200 additional institutions.

These facts should be enough to make any fair-minded man desist from attacking Sweitzer or any Catholic aspirant to office on religious grounds. Yours for fair play.—J. L. Schmitz, 4209 W. North av.

HIS BEST BET

It has been said that a boy's best friend is his mother and a woman's best friend is her good reputation; and it is a dead sure cinch that a man's best friend is his job.—Atchison Globe.

A Philadelphia man, converted by Billy Sunday, paid \$2 that he has owed for 18 years. If Billy Sunday only comes here we'll be on easy street, if those fellows are capable of conversion.